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a group together. When a group of men who are strangers are passing through a village, they may take shelter for the night in the men's communal pavilion which stands by the roadside—an unprotected place. They curl up as close as possible to each other, like young puppies, the body of one curving around that of his neighbor, with often an arm or a leg thrown over him. A group may be so compact that if one turns over the whole group must turn. The language contains terms for light and heavy sleepers, but as a rule they sleep soundly and are hard to rouse. They are afraid to awaken each other, lest the soul of the sleeper be wandering. But the taboo seems to imply more danger to the one doing the awakening than the one awakened, for a boy who says "I do not dare to wake him" will show no objection if a foreigner takes upon himself the responsibility of awakening one of his fellows.

As has been mentioned, a man may not touch a woman, even his wife, before others. He may not touch a woman's clothes, nor should his clothes touch hers, as, for instance, in a trunk. If it is necessary to pack them together, the man's clothes must be on top. But in the privacy supplied by darkness the taboos are lifted. Lovers and married people may caress each other freely. Favorite caresses are the *tjioem*, the affectionate or passionate "sniff" which replaces our kiss, and the *saling ngaras*, "exchange of strokings," a term applied to the rubbing of cheek on cheek, both slowly turning their heads from side to side, so that the lips do come into play as they brush past each other. Love-scenes depicted in the paintings, and described in the literature, suggest that many of the refinements of the art of love which belong to Hindu tradition have been taken over by the Balinese. But for reasons of their own, which have already been made sufficiently clear, the Balinese do not use the reversed posture, nor may the woman be above. In sexual play only the left hand may be used, since the right is used for eating.

A woman is popularly supposed to have within her a *manik*. The term *manik* is applied to jewels, and to a sprite which sits in coconut trees, and is pursued by Kilap Krèbèk Geroedoeg, Thunder-and-Lightning, who, when he catches the *manik*, causes the coconut tree to be burnt up. But the *manik* in a woman is of a different sort. In sexual intercourse her *manik* is repeatedly "hit," and this contact causes it to become larger and larger until it becomes a child. After the birth of the child, she gets a new *manik*. It is possible, though by no means sure, that the Balinese conceive orgasm of both man-